free from anti-Semitism, society shows itself hostile. In the United States Jews are, to all intents and purposes, debarred from select clubs and students' unions, and a similar social ostracism exists in Austria, Hungary, and Czechoslovakia. In the Mohammedan States of North Africa and Western Asia there is hostility based mainly on religious differences and which, from time to time, results in anti-Jewish outbreaks. On the other hand, Great Britain and the British Dominions, Belgium, Holland, the Scandinavian countries, Italy, Spain, and South America are not to any marked extent affected by anti-Semitism.

In the countries where the Jews are socially ostracized, they form their own social and athletic clubs, lodges, societies, youth associations, etc. The Jewish lodges in the United States have increased greatly and now comprise nearly 200,000 members. The segregation of the Jews in clubs and unions of their own is, however, merely a partial solution, It is not applicable to all spheres in the case of a group so closely connected with the economic and cultural life as the Jews are in Western and Central Europe and America. A certain measure of intercourse between Jews and non-Jews must continue, and this suffers less from anti-Semitism which vents itself in open hostility than from one which simmers underground—the latter produces a

feeling of uncertainty, as the Jew is never sure whether the non-Jew with whom he is dealing is not an unavowed anti-Semite. Most serious of all are the effects of anti-Semitism in the schools, where it imbues the non-Jewish children with feelings of hatred against the Jewish children, and these in turn with a feeling of inferiority, which renders true comradeship impossible. Thus all intercourse between Jews and non-Jews in countries dominated by anti-Semitism is full of constraint.

Anti-Semitism necessarily leaves its effect on the character of the Jew by stamping him with a mark of inferiority which prevents his free development. On the other hand,